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NON-TAXABLE RICHES

By W. Ewart G. Suffel

hear a great deal these days a-
taxes. Public officials, in at-
tempting to render the best service
possible, are seeking every way and
means of raising more money
through various forms of taxation.
As taxes increase, more book-
keepers, accountants, and assistants
are needed to solve the taxation
problems of business and individ-
uals. Without the revenue derived
from taxes, many of the conveniences
of life in America could not be
enjoyed. Christ recognized the pay-
ment of tribute and taxes, as we
read in Matthew 17:24-27, and in
Luke 14:14, that He was asked the
question, "Is it lawful to give trib-
ute to Caesar, or not?" He answer-
ed, "Render to Caesar the things
that are Caesar's, and to God the
things that are God's" (Mark 12:17).

An interesting situation is describ-
ed in the following incident pertain-
ing to the assessment of taxes:

One day a tax assessor came to
the home of a poor minister of the
gospel to assess the value of his
property. "I am a rich man," said
the minister. The official quickly
opened his pencil, got out his
notepad, and asked intently, "What
do you own?"

The pastor replied, "I am the
possessor of a Saviour who earned
me everlasting life, and who
has prepared a place for me in the
heavenly city."

"What else?" asked the tax as-
sessor.

"I have a brave, pious wife," re-
plied the minister, "and Solomon
says, 'Who can find a virtuous wo-
man? for her price is far above
rubies.'"

"What else do you have?"

"I have healthy and obedient chil-
dren. Yes, and a merry heart which
enables me to pass through life
joyfully."

"Do you own anything more?"
continued the assessor.

"That is all," replied the minister.

The tax assessor arose, closed his
book, took his hat, and said, "You
are indeed a rich man, sir, but your
property is not subject to taxation.
You are fortunate to have so many
non-taxable riches."

Many people today possess much
in the form of goods and property,
and yet they have a sorrowful,
downcast heart. They seem to have
no happiness or joy. The minister,
even though he owned no taxable
property, had a merry heart.

A person with a heart free of
condemnation has joy and peace.
He is cheerful because he is recon-
ciled to God. Christ, the bread of
life, fills the vacuum of his empty
heart. He has a continual spiritual
feast through prayer and the read-
ing of God's Word, the Bible. In
John 15:11 Christ said, "These
things have I spoken unto you,
that my joy might remain in you,
and that your joy might be full."

The man who has a brave, pious
wife and healthy, obedient children
is indeed wealthy. Such assets can
give him much happiness and can
enrich his life beyond measure.

Then last, but not least, the man
who has Jesus Christ as his Sav-
iour possesses the greatest asset of
all. Without Christ he has nothing,
as we read in Mark 8:36, "For what
shall it profit a man, if he shall
gain the whole world, and lose his
own soul?"

By dying on Calvary's Cross and
rising from the dead, Jesus Christ
gave to each person who believes
on Him the forgiveness of sin and
everlasting life. Salvation and the
forgiveness of sin cannot be earn-
ed; they are free, as we read in
Ephesians 2:8, 9, "By grace are ye
saved through faith; and that not
of yourselves: it is the gift of God:
not of works, lest any man should
boast."

The Scriptures also tell us in Ro-
mans 6:23, "The wages of sin is
death; but the gift of God is eternal
life through Jesus Christ our Lord."

"If, today, you do not know Christ
as your Saviour, I urge you to be-
lieve on Him and take Him into
your heart and life. You will then
be the possessor of riches untold—
joy, peace, happiness, and a place
prepared for you in heaven.

All this is summed up in the
words of Christ in Matthew 6:33,
"Seek ye first the kingdom of God,
and his righteousness (that is, Je-
sus Christ); and all these things
shall be added unto you" (Matt.
6:33).—Available in tract form
from American Tract Society, 21
W. 46th Street, New York 36, N. Y.

News and Notes

INSTALLATION OF NEW PRESIDENT OF SYNOD

Pastors and members of our congregations are cordially invited to the installation service for the new President of our Synod, Pastor William Larsen, to be held at First Lutheran Church, Blair, Nebraska,

TUESDAY, OCTOBER 23rd, 1956, at 8 p.m.

There will be a reception following the installation service. Larger delegations coming from our congregations will kindly notify Pastor Harold C. Jorgensen of Blair how many are coming.

Pastors will kindly bring their vestments along, and meet one-half hour before the service, if possible.

Lawrence Siersbeck
Secretary

Mrs. Theodora Olsen passed away at the Salem Invalid Home at Elk Horn, Iowa, August 25th, 1956. She was a guest at the Home for about 15 months. Her health had been failing for a number of years. She died from cancer. Some twenty years ago Pastor and Mrs. C. M. Olsen moved to Elk Horn. They started an Old People's Home with Mrs. Olsen as matron. This was the beginning of Salem Home.

The funeral service was held in the Old People's Home Chapel. Chaplain Henry N. Hansen officiating. Six pastors acted as bearers namely, C. E. Jensen, Elk Horn, H. Irving Petersen, Jacksonville, M. P. Bollesen, Ebenezer, Audubon, Sedoris McCartney, Brayton, Stanley Larsen, Exira, and V. R. Staby, Bethany, Kimballton. Five of the surviving children were present at the funeral service. She was buried at the Elk Horn Cemetery beside her husband who passed away in 1934.

Mrs. Olsen is survived by her seven children; Samuel of White Plains, N. Y.; Edmund of Flint, Mich.; Mrs. Vida Leyda of Merritt Island, Florida; Ansel of Fondu Lac, Wisconsin; Mrs. L. K. Allen of Kenosha, Wisconsin; Carl of Miami, Florida; and Daniel of Whittier, Calif. There are also twelve grandchildren and two great-grandchildren and one brother, Adolph Morgensen, Denmark, Kansas.

Pastor V. R. Staby of Kimballton Iowa, has resigned his charge of Bethany Lutheran Church as of April 1st, 1957. He writes us that he has no def-

inite plans for the future, whether to retire or perhaps apply for short term service of vacant churches.

Eugene, Oregon, Emmaus Lutheran Church. After the morning service, Sunday, August 12th, the Emmaus Lutheran Church congregation had a fellowship pot-luck dinner at the parish hall. This was a get-together for the members of the congregation to meet Rev. and Mrs. Edward R. Andersen and daughter, Lyn, who arrived from Orinda, California, August 4th to take charge of the Eugene church.

Rev. Andersen's first service at Emmaus Lutheran Church was on August 5th with Holy Communion.

Sunday, August 19th, the congregation had an outdoor worship service at 11:00 A.M. at the Lutheran Laymen's Camp Ground about twelve miles southeast of Cottage Grove, Oregon near the Dorena Dam. After the service, a pot-luck picnic dinner was served. The committee had arranged a program of races and sports in which the children and adults participated. After the events, ice cream was served.

The Rev. and Mrs. Edward A. Andersen had an open house at the parsonage Sunday afternoon and evening, August 26th, for members and friends of Emmaus Lutheran Church.

Thursday, September 6th, the Emmaus Lutheran Ladies Aid was hostess to the residents of Sunset Home at a noon dinner at the parish hall of the Emmaus Lutheran Church.

The committee had arranged an enjoyable program. Rev. Andersen gave a sermonette, which was very inspiring to all. Mrs. Gabrielson graciously spoke in behalf of the Sunset Home. The members of the Ladies Aid presented the Sunset Home with canned goods and jellies that each member brought as a contribution to help the pantry at Sunset Home.

THE NEBRASKA DISTRICT W.M.S.

The Nebr. District W.M.S. met Friday, Sept. 14 at Altura Lutheran Church, Denver, Colorado with Mr. Urban Meyer presiding. Mrs. R. Neve of Kennard led in the opening prayer followed by a welcome by Mr. Jens Kirkegaard of Altura. A greeting was given by Mrs. Irwin Fritsch from the W.M.S. of the American Lutheran Church.

The Treasurer's report revealed that \$1916.02 was received for our '55-project which was half to the Southern American Mission and half to the Home Mission Fields begun in which were St. Mark's Lutheran Church at St. Paul, Nebraska and Christ the King Lutheran Church, Denver, Colorado. Mrs. Eugene Weir of St. Paul and Mrs. Lawrence Olsen of the new Denver congregation expressed appreciation for the financial help given their congregations and told how the money was used for needed equipment in the churches.

The following officers were elected:
President—Mrs. Richard Boe
Omaha
Secretary—Mrs. Archie Madsen
Fremont
Synodical Nominating Committee—Mrs. I. M. Anderson and Mr. J. H. Tennesen as alternate

It was decided to support Miss Margaret Nissen as our Project. The W.M.S. will also help support a parish worker in the Tabor Lutheran Church, Salt Lake City, to the extent of \$500.00. The dime folders will again be sent to all the societies for use in receiving their District Project offerings. It was announced that the Syndical Anniversary offerings could be included in these offerings if the societies wish to do so. Prayer cards will be sent to all the members in the

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THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

MAKING THINGS EASIER

have made great strides in making things easier. Time-saving devices are advertised. We are able to live on a minimum amount of effort. Everything is streamlined. 50 years ago very few thought of pressing a button to get light and heat. We make a trip in a few hours where we took days in 1900. It was a great pleasure to take the family to the circus in town in 1900; children could talk about it for months. Now the circus comes right into our homes by TV every day. During the first World War, 1914-18, we got a daily newspaper, and we studied it diligently and discussed it in the evening and at mealtime. Now all the events are flashed before us a few minutes after they are happening. We do not get time to think. We are moved from place to another with terrific speed.

Religion seems to be made easier too. The long sermons are gone. Perhaps that is all right. But no one sits down and reads his Bible as our forefathers did. We get into the ordinary Christian home, and we see a few books of value. They have no time to read. They have no time to ponder on the law of God. It is sad to think of college graduates in our congregations who have no time and no inclination to really study the Word of God. There is so much more education now than 50 years ago, yet we find some old saints who are steeped in the Word of God. They hardly finish eight grade education, but they read their Bibles so that they had something to live by all the time. It would seem natural that men and women with high school and college training should be able to dig deeper into Christian truth, but it does not seem that way.

Of course, there is nothing basically wrong in making things easier. Yet there are certain things that never get easier. The narrow way never gets wider. The sense of guilt is the same. Contrition and repentance are both required.

This makes us think of Soren Kierkegaard who less than 100 years ago was sitting in a cafe in Copenhagen smoking a cigar and lapsing into a reverie. He thought about his life. He had never been lazy, but he had never done anything either. The prominent men of his time were much admired and talked about. They tried to make life easier for mankind. "Some did it by inventions, others by writing summaries of everything without knowing, and still others by making spiritual experience systematically easier and easier." What was he going to do? So he got to think that since the best brains were busy with simplifying everything maybe he could with equal enthusiasm make something harder.

He began to ask his generation to rethink its life and religion.

In other words, Kierkegaard wanted people to face reality. They should not make things so easy for themselves that they forgot life itself.

It seems to us that there is an uneasy feeling about

this very point today. While we rejoice in religious interest, is there not a danger that we dilute the quality of our message, making it too easy?

The fact is that it is not popular to ask people to examine themselves. It is much more popular to cry out as they did at the Clay County Fair at Spencer in September: "Come and see the world's greatest wonder, only 25 cents."

Very cheap, but the wonder is also made cheap!

Christianity is the faith and life of heroes. Take up your cross and follow me, says the Master. This is not easy; But it is possible, for with God nothing is impossible.

THE UNITED LUTHERAN CHURCH TO BE MORE CENTRALIZED

The United Lutheran Church, the largest of the Lutheran bodies in the United States with 2,200,000 baptized members, is just concluding its biennial convention at Harrisburg, Pa. Advance releases indicate that the central body is attempting to get more authority. The U.L.C.A. is made up of 32 constituent synods, that have much more autonomy than our Districts have. Constitutional changes proposed will give more power to the president, who at the present time is Dr. Franklin Clark Fry. Terms of office are made six years instead of two. Here are other points in the new constitution.

Make the president of the church its "leader and counselor in matters spiritual and temporal" and give him "oversight of the activities of the office of secretary and the office of treasurer."

Spell out the duties and responsibilities of the secretary of the church.

Define the duties and responsibilities of the office of treasurer.

Expand the duties and responsibilities of the Executive Board, giving it the "power of veto of any program or enterprise which should in the judgment of the Executive Board conflict with or be hurtful to the total program of the church," and during the interim between conventions "have general oversight of the work of its officers, boards, agencies, auxiliaries and committees."

Forbid the Executive Board (unless authorized) receiving synods into affiliation, abolishing any board, agency, auxiliary or committee; altering any budget adopted by a convention, laying any apportionment; adopting or changing any church liturgy, hymnal or catechism; establishing formal relations with other general bodies or organizations, or receiving or acting upon any appeal from a decision of the Commission of Adjudication.

Set up a Committee of Executives, made up of executive secretaries of the church's boards, departments and auxiliaries.

Two other points of interest are these: All home mis-

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Church News from here and there

THE MINISTER AND POLITICS

What should be the role of the clergyman in partisan politics? Does he jeopardize his ministerial functions by openly aligning himself with a political party? Does his silence imply inndirect approval of a prevailing system?

Questions pointing up an issue long controversial in Protestant circles, take on special significance in an election year.

Last week ten prominent church leaders put their views on the subject on record in a survey conducted by Information Service, weekly bulletin of the National Council of Churches' bureau of research and survey.

All ten agreed in general that while the minister as a private citizen has a duty to think through issues and take sides, he should not use his pulpit for partisan purposes. How and where he expresses his views away from the pulpit, however, is up to his good sense and judgment.

But while agreeing broadly on these points, the group expressed widely varying opinions on the nature, extent and vigor of a minister's political action. While some said the minister should try to divorce his political life from his spiritual role, others said this was clearly impossible.

Favoring a clear division between the two roles, the Rev. Mark Depp, minister of the Centenary Methodist Church in Winston-Salem, N. C., declared: "I do not believe (the minister) should be active in partisan politics as such. To use his ministerial influence and especially his pulpit in such a fashion seems . . . out of the question."

Dr. Charles Y. Glock, director of the Bureau of Applied Social Research of Columbia University, a Lutheran lay leader, questions whether a minister should avoid partisan political activity so as to "play it safe" with his parishioners. Even though a majority of his parishioners may feel their pastor should leave politics alone, Dr. Glock said, "this leaves open the question whether the minister is to be guided by his own convictions or by his image of what his parishioners think his convictions ought to be . . . In the long run the influence of the church in society will depend . . . on a ministry which acts on its own convictions rather than one which compromises these convictions to the prevailing climate of opinion."

Dr. Harry Emerson Fosdick, pastor emeritus of New York City's famed Riverside Church, believes ministers should be politically conscious but stay outside the parties. "Certainly a preacher must be able to say with the King of England: 'I would have you understand that no political party has me in its pocket.'" But Dr. Fosdick declared, "the Christian preacher must not keep still about public issues (such as racial segregation, which affect the welfare of human souls.)"

The Rev. Dr. James H. Robinson, minister of the Church of the Master in New York City's Harlem district, raised doubts about whether a minister should ever run for public office, as he himself once did. "No pastor active in a parish ministry ought to hold public office unless he takes a leave of absence from the church . . . There is the danger of becoming so identified even with a good cause that we may lose our objective Christian criticism of all causes and moments, and especially one in which we believe."

EPISCOPAL LEADER URGES SMALL NEIGHBORHOOD CHURCHES

A Protestant Episcopal leader urged here that churches "take a leaf" from the book of merchandising, education and amusement industry executives in meeting the needs of the increasingly diffused populations of metropolitan areas.

Dr. William Wright of New York, executive secretary of the Episcopal National Council's home department, suggested that small neighborhood churches be established in each suburban area to serve its spiritual needs just as shopping centers, theatres and schools are set up in them to serve material needs.

He spoke at the annual conference of the Church's missionary bishops held at Salt Lake City.

"One whopping big church in a city is a thing of the past," Dr. Wright said. "Today it is becoming increasingly difficult to take young people—or their parents for that matter—out of their own neighborhood to attend church in a different one."

He said 31,000,000 Americans changed their residences last year and, as a result, downtown churches which used to be the largest parishes and the main supporters of missions now are becoming missions themselves.

The annual conference provides missionary bishops with an opportunity to discuss mutual problems, actions are taken and no policy decisions made.

Two problems were found to be common to all missionary districts: a shortage of clergymen and the dilemma of allocating "always inadequate funds" as between "high-potential mission areas and older 'less glamorous' commitments."

SEES INCREASED CATHOLIC ENROLLMENT IN PUBLIC SCHOOLS

Enrollment of Roman Catholic pupils in public schools is likely to increase in the immediate future because of the limited facilities of parochial schools, according to Sister M. Rose Eileen, C.S.C., assistant professor in the department of theology at Dunbarton College of Holy Cross, Washington, D. C.

Speaking at the 10th National Congress of the Confraternity of Christian Doctrine, Buffalo, N. Y., she said that the Catholic population is "taxing existing facilities for religious education in America."

"Our Catholic school system has attained an almost superlative excellence; vocations to religious life have multiplied," Sister Eileen said, "But we must face stern realities. Even vocations to religious life and the clerical state should multiply in terms of geometric progression, we will not be able to provide adequately in our parochial school system for the religious education of the youth of America."

LUTHERAN EDUCATOR CHIDES CHURCHES ON SEGREGATION

Dr. Conrad Bergendoff, president of Augustana College at Rock Island, Ill., told a group of Negro leaders "It is a matter of repentance and sorrow that churches with an all-time high membership fail to press Christian ethics in solving racial segregation problems."

He spoke at an Illinois state meeting here of the education committee of the National Association for the Advancement of Colored People.

"We in the North have by no means solved our own problems," the Lutheran educator said, "so it's a little hard to condemn what is going on for example, in Georgia. We must start in our own home."

NEGRO PASTORS NATURAL LEADERS IN NEGRO COMMUNITY

The Negro minister in the South has been looked upon as the natural leader of the Negro community. T

makes it more important that he well trained.

The Rural Church Department of the Seminary, Madison, N. J. visited 1542 Negro pastors in the South and found the average pastor was 12th grader. Then 20 trained Negro pastors were studied to see how much they are accomplishing.

The average of the trained pastors served their present churches 12 years. Three-fourths of them instructed people in voting. Eighteen of the pastors have helped their members become land owners. One pastor helped 33 families buy land. Eighteen of the pastors fought for school improvement. Twenty per cent of these pastors have led their young people to college. Half of these pastors have a health clinic in their church. One third of these pastors have a full office of the county travelling ministry in their parish. The average pastor serves three churches with 749 members.

At the average young Negro is unable to get this training for lack of funds. Some white churches might have an excellent opportunity for a racial service.

We study of these successful and trained ministers will be sent to any-

one upon request. Please send 40 cents for postage and handling charges. It is well illustrated and covers 96 pages.

EQUAL EDUCATIONAL OPPORTUNITY FOR THE NEGRO?

As we read about the various school integration disturbances these days and hear about education for Negroes, we often come across the phrase "separate but equal." The question is raised, "Is the Negro receiving equal educational opportunities?"

Representatives of the Rural Church Department of Drew Theological Seminary, Madison, N. J., visited 1542 Negro homes in 12 counties in our Southern States. It was learned that in these homes the average Negro is receiving four grades less education than white children. In this same survey 570 Negro churches were visited. Only four per cent of the 454 Negro pastors that were visited received the full amount of training considered necessary for ministers in America. The average Negro pastor only finished the ninth grade.

This study deals with homes, families, farms, and churches. It will be sent to anyone upon request. Please

send 40c for postage and handling. It covers 102 pages.

81 NATIONS MEET TO HARNESS THE ATOM

More inclusive than any previous international assembly of an official character is the meeting convened in New York on September 20 by the United Nations to establish a world atomic agency. It comes about as a result of the proposal made by President Eisenhower in 1953 before the United Nations that such an agency be established. Now 81 countries have sent official representatives to draw up an agreement. They must decide upon the composition and powers of an international atomic agency so that it can make available to member states fissionable material and technical advice and assistance. This task is expected to occupy the conference until the end of October. Present are representatives of little San Marino and big Russia, of Israel and the Arab states, of seven African, 22 Asian, 28 European and 21 American nations, plus Australia and New Zealand. The Vatican, it is interesting to note, appears in this context as a European state. Communist China, East Germany, North Korea and North Vietnam were not invited. The three years since the matter was proposed have been consumed in arguments. Russia demanded that nuclear weapons be banned before peacetime uses of atomic energy were discussed. India sought to widen representation on preliminary committees and won her point. It is high time the conference met and got on with the portentous task it has undertaken. Technical development of atomic energy is proceeding rapidly. An example: On the day the U.N. conference convened in New York, an expert on atom-powered ships was predicting in San Francisco that most of the world's ships may be propelled by atomic energy by 1970. He warned against atomic shipwreck and said measures must be taken to minimize this new danger. If the **Andrea Doria** had been atom-powered, he said, hundreds of passengers would have suffered from effects of radiation. If the American freighter which sank last week near the Arctic Circle had been atom-powered, Norway's fishing grounds would have been ruined. Ships that sink in harbors or along coast lines will create a serious hazard. An agency to make and enforce precautions against such dangers is needed. But its great task is to guide atomic development particularly for the assistance of underdeveloped nations.—Christian Century.

THE LIVING WORD

By Luther A. Weigle

"Strain at a gnat"

The expression "strain at a gnat" (Matthew 23:24 KJ) is not a proper translation of the Greek text, which has "strain out a gnat." This verse has been correctly translated by Tyndale and has been correctly translated by revised versions. The King James Version stands alone in this error.

How did it happen? That is an unexplained mystery. Bishop Lightfoot and Bishop Trenchard were convinced the "at" was a printer's error, not the fault of the King James translators. "We have here," wrote Trenchard, "an unnoticed, and thus uncorrected, error of the press; which having been once allowed to pass, spread, or seemed to yield, some loss of sense, and thus did not prompt and challenge correction, as one might expect sheer nonsense would have done." Most Biblical scholars agree with this opinion, on the ground that it is hard to conceive that a group of scholars as competent as the King

James translators could have made so egregious a mistranslation.

On the other hand the Oxford English Dictionary gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be "strain (a liquid) at (the sight of) a gnat." If so, the phrase "strain at a gnat" probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611—the Bishops' Bible, the Geneva Bible, or the Rheims New Testament.

Whatever its origin, "strain at a gnat" is not a sound translation of Matthew 23:24, and has led to much misunderstanding. As an English idiom "strain at" may mean to balk or scruple at, or it may mean to strive hard for. See the Oxford English Dictionary, under the verb **Strain**, sections 14e, 19, and 21; also Webster's New International Dictionary.

Jesus, Lesson in Humility

One of the most frequent topics of Jesus during the years of His public ministry was that of "humility." This was a virtue that He continually sought to cultivate in the lives of His disciples and He would do so by both word of mouth and by personal example. We recall many lessons on humility from His preaching in addition to the one before us today:

The parable of the Pharisee and the Publican Praying in the Temple from the 18th chapter of Luke's Gospel. Remember the boastful prayer of the proud Pharisee, "God, I thank Thee that I am not like other men. I fast twice a week, I give tithes to Thee of all that I get." While in contrast, we read the contrite prayer of the humble publican standing in the shadows of one of the temple pillars, "God, be merciful to me, a sinner."

Or the time when Jesus in response to His disciples' question—"Who is the greatest in the kingdom of heaven?"—called a little child and putting the youngster on His lap said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."

During the course of His Last Week in Jerusalem before His Crucifixion on Good Friday, Jesus taught, "He who is greatest among you, shall be your servant."

But alas, the vast majority of the Jews did not like Jesus' emphasis on "humility" for it was contrary to their belief that they were 'still' the chosen people of God, as was true in the Old Testament era. And thus under the inspired hypocrisy of the Pharisees, the Sadducees, the temple scribes and priests, the Jews exalted themselves above all others. Furthermore, it must be added, that though Jesus was liked in many circles in Palestine, there were few who supported His teachings because He was too 'meek' to be their earthly king as they desperately wanted to free themselves from the bondage of Rome.

In the text before us today, we find Jesus in 'strange company' for He is dining with a group of Pharisees in the home of a ruler who belonged to their religious sect. And Jesus being an 'opportunist' uses this period to impart one of His basic principles, that of "humility."

At the ordinary feasts of the Jews, there was always a good deal of informality and so it usually didn't matter where a person sat. However, at their wedding-feasts, which were very formal and one came only upon invitation of the host, the question of rank and consequently "where you sat" was most important.

Thus, continued Jesus, "When you are invited by any one to a marriage feast, do not sit down in a place of honor, least a more eminent man than you be invited by the host and then you would have to be moved by the host to a lower seat of honor." Certainly such a scene would cause much embarrassment on the guest's part, seeing that this moving from a 'seat of high honor' to one of 'lower honor' would take place in the presence of all the guests.

Therefore, Jesus advised just the opposite: "Instead, when you are invited, go and sit in the lowest place of honor, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all the guests."

Probably such words of advice as Jesus rendered here were quite shocking to the Pharisees who generally sat in the seats of honor on the presumption that 'they' were the honored guests. Certainly they weren't happy to hear Jesus' word of criticism regarding their habits and yet Jesus didn't intend this parable for just their ears but for all

Communion Sermon

By Roland H. Hansen

the 'children of God' who are also guilty of possessing a 'proud spirit' because they have experienced the wonderful grace of God in their lives.

Within the 'kingdom of God' in this world, we have men who are quite presumptuous as they attest to the blessing of God in their lives because of some merit or worth on their part. As a result, they exalt themselves in position—they rush to the forefront and become very important (or so they think). But let them beware of this spirit of the devil coming forth in their spirit lives, for he that exalts himself by placing himself above his neighbor on the basis of personal traits and abilities shall be humbled and even subject to exclusion from the 'kingdom of God.'

Or how many live as though you can do with yourself as you please, without any thought of Him Who gave us life? We think only of your will and never of His. To continually exalt yourself above others and often at the expense of others. To forget the responsibility of life itself which rightly belongs to God!

Jesus said, "Every one who exalts himself shall be humbled." And this is His solemn warning to all of mankind, Christian and non-believer alike!

But Jesus also added this promise, "He who humbles himself will be exalted." Yes, he that humbles himself before God and consequently places himself also below his neighbor as a willing servant to minister unto his needs. As the occasion offers, he will be exalted, he will receive honor in the 'kingdom of God.' For such humility expresses the true disposition of a Christian disciple; for it is evidence of a repentant heart on the believer's part. He is conscious of his own unworthiness and also a hearty faith which glories only in the Cross of Jesus Christ. He finds true comfort only in the mercy of God.

Truly this parable has a deep spiritual significance, for it reveals the necessity on our part of having a 'humble heart' as we worship Him Who is both Lord of life and Judge forever.

Humility is the Christian's loveliest virtue. Once it is a stigma; today it is a compliment. Jesus took the hardest word and made it honorable. Sometimes we may pose the question: "Why did Jesus choose Judas?" But when we examine our lives, we face the even more difficult question, "Why did He choose me?"

It was Hudson Taylor, the great missionary who evangelized the China Inland Mission in the 19th century, who once answered an inquirer's question as to 'how' he was chosen for the work in China. Dr. Taylor's reply was that God chose a little man so that men might see the glory of God we have.

A young minister was preaching a sermon on the washing of the disciples' feet at the Last Supper and in the midst of his sermon he said, "Do you know, friends, we are all fighting for the top in the church, but there is so few fighting for the towel." That was his way of saying that within the Church we have so very few who are willing to be last, the lowest, the very least in the body of Christ!

It was the Apostle Paul, who probably had more reason to become proud and boastful over his accomplishments in the 'kingdom of God' upon this earth than any other, who wrote in (Phil. 3:7-11, "Whatever gain I had (referring to his earthly success) I have lost for Christ."

God's favor in his life), I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For my sake, I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ, and be united in Him, not having a righteousness of my own, based on the Law, but that which is through faith in Christ; that I may know Him, and the power of His Resurrection, and may share His sufferings, becoming like Him in His

death, that if possible I may attain the resurrection from the dead."

In "humility" and faith, may we approach the Altar of our Lord on this Holy Communion Sunday. To receive God's forgiveness of sins and the holy body and blood of our Savior which enables us to live a life pleasing and acceptable unto Him.

Yes, "humble yourselves under the mighty hand of God, that in due time, He may exalt you." (1 Peter 5:6).

HANNAH

The noise in the meeting room died down, like chatting sparrows taking flight, when the president called to order. All eyes were on the pleasant-looking, well-dressed woman who presided at the meeting of the Mission Society.

"Good afternoon, Ladies," said Priscilla. "Before we begin our meeting I have asked Hannah to lead us in prayer."

Hannah rose to her feet, a gaunt figure. She was dressed in the simple clothes of the country woman, but many stylishly dressed women had envied Hannah. Many had envied her the peace which was so characteristic of her. She was a woman thoroughly at peace with herself and with her God.

Heads were bowed as Hannah began to pray. The women knew her well enough to know that this would be more than a hasty, perfunctory prayer. For Hannah was a woman of prayer. She prayed often, alone and with others. In fact, it often seemed to Hannah that she was always praying. Fixing the special dishes for her husband, Elkanah, enjoyed so much she often prayed for him. "O Lord, thank you for the love of a good husband." Or in the joy of her household tasks she often murmured, "Thank you, Lord, for my home. Please keep it ever Thine." And it was well known in the Mission Society that Hannah wouldn't talk about anything, but she would pray for everyone.

"My heart rejoiceth in the Lord," began Hannah. Her troubled hearts felt a lifting as their minds were directed to the source of all true and lasting rejoicing.

There is none holy as the Lord;
For there is none beside thee,
Neither is there any rock like our God."

The third in a series of articles for W.M.S.

by Eileen Jorgensen.

There was complete quiet in the room, unbroken save for the rich full voice raised in prayer. The measured tone was like the dignified processional voices singing, "Holy, Holy, Holy, Lord God Almighty." Or the majestic beauty of an organ sweeping all before it into an attitude of devotion to a holy God. The voice went on.

"Talk no more so exceeding proudly;
Let not arrogance come out of your mouth;
For Jehovah is a God of knowledge,
And by him actions are weighed."

Heads dropped a little lower as Hannah prayed. Each woman in the room seemed convicted of such a sin. "Forgive us, Lord, for our proud talk, for our boasting, for our foolish arrogance. We know we cannot hide from thee. Set a watch before our lips. And lead us to do those things which will please thee."

There was silence for a moment when Hannah ceased her prayer. Every woman in the room was completing her own communion with God. Some of them had been reminded of how God had answered Hannah's prayer for a son. In her longing for a child Hannah had promised God that if given a son, she would return that child to Him for all the days of his life. And Hannah kept that vow. Seeing the peace on Hannah's face reminded more than one mother of similar promises made long ago. They thought of children they had desired of the Lord, and regretted with bitterness of heart the wasted years when such children were not given to the Lord.

Hannah sat down. How wonderful to be able to talk to God in simple language of the things closest to her heart. He was so sure to understand. He was so close in times of prayer. Hannah breathed a quiet sigh of thanksgiving for such ready access to the Throne of Grace, access gained through faith.

Our Foreign Mission Fields

This page is edited by The
Rev. K. R. Jensen, Viborg
South Dakota

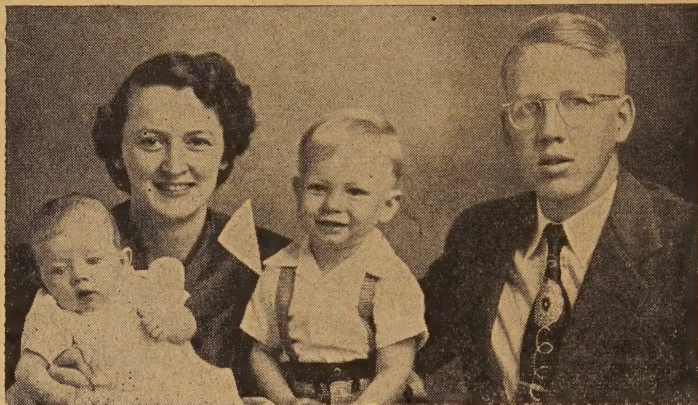
LIFE ON A MISSION STATION

A Letter to Iowa W.M.S. from the Wahlgrens

Dear Friends in Christ,

I have been reminded that it is soon time for the Iowa District W.M.S. to have their annual meeting, and so we should like to send you a greeting from our new home. We moved here in May and are the only white people in this town. Our nearest missionary neighbors are in Numan which is 25 miles away. This is one of our mission's oldest stations; there have been missionaries here since 1921, and there are many Christians in and around Lamurde. Lamurde (pronounced La mur dee) is sometimes considered the "American" station in our mission because it was where Rev. and Mrs. Alfred Thompson (from the states) spent most of their 35 years of service on the field. Since they retired in 1950 there has been no white missionary stationed here due to shortage of staff. But it speaks well of their work that the Africans left in charge have carried on very capably so that we found things in good order.

The main reason for placing us at this station now was for the pre-pastor's class which is starting its second year of training. The first year they had it at another station, but now the school building and living quarters have been built here as previously planned. There are sixteen young fellows in the class who come from seven or eight different tribes which our mission works amongst. Most of them have gone only through elementary class four in school before beginning this training. We are happy to work with these students. My husband has classes with them every morning from 8:30 to 12:30 besides supervising their practical work from 6:00 to 7:30 a.m. I have charge of the women's class which consists of the six wives, but I have help from the



The Wahlgrens

African teachers in the primary school here, so I only teach an hour or so a day. The rest of the time I need to spend looking after the household—our three small children and our servants.

The women's class meets in a room in the old elementary school building here on the compound. It has a dirt floor, mud walls, windows which are only holes left in the wall, and "desks" which are merely two rough planks laid across mud supports—one to sit on and another to write on. Our course is a very elementary one consisting of the 3 R's, Bible study, singing and sewing. Most of the women had less than two years of school and some have had no actual schooling, only learning to read in a pre-baptism class. We want to give them a chance to learn a little more so that there isn't such a wide difference between them and their husbands. They seem to be eager to learn, but it is rather difficult for some, who have three children to take care of and often must bring one along to class. Some of them are first-generation Christians; their parents are still living in polygamy. Several times their family tried to prevent them from going to church or Christian instruction. One girl told me that the man who had paid part of the bride's price for her said he would not marry her if

she didn't give up the Christian faith. That was a difficult situation for her, because if she refused to marry him she might not get a husband; and a woman feels a great disgrace out here not to be married. However, one of the young men who were taking Christian instruction agreed to pay for her instead, and she became his wife.

They all have their own household work to do and besides that to make food for the ten single students. This is considerable extra work, because of the corn to be ground. Grinding the guinea corn which is the mainstay of their diet is a never-ending task. It is done on the knees by rubbing the grain between two stones—a slow and tedious method—but one which is still preferred by most of the women in Northern Nigeria. A grinding machine has been tried in some places, but has not been too popular because the machine doesn't get the flour as fine as they like it, and is rather expensive. Then, too, at the grinding hut which is used by the women in the neighborhood there is a chance to laugh and joke with one's neighbors.

Finding firewood and carrying water also require considerable time, but in other ways their household work is less than ours. Their houses are small—one fairly large room

(Continued on page 13)

ILLINOIS DISTRICT CONVENTION

Clifton, Illinois, Sept. 13-16

By Franklin Highby

We were impressed by the church plant at Clifton. The sanctuary is a well decorated and pleasant place. The shade trees around the parsonage are an asset to the property. The parish hall which is connected to the church is well equipped to meet the needs of a district convention.

The meals were served for the guests at the parish hall. The dinner which was served on the first full day of the convention was spoken of as being a "lunch" by the ladies who prepared it. However, the guests were very impressed by the variety of dishes served and the amounts of food which were placed on the table. There was great temptation to eat too much. Many said, "If this is what they call only a lunch, I would like to see what they think a meal is."

Yes, we were indeed made to feel welcome. It was a job for the folks at Clifton to prepare for such a convention. This was especially true since they were without the services of a full time pastor.

There were about 31 pastors and delegates attending. This is probably a somewhat smaller number than might be expected. One might surmise that this was due at least in part to the fact that the time is not far off when the district lines as we know them will be erased by the merger. Perhaps people feel that since our present arrangement is nearing its end, the present conventions are not so important.

The two topics which were discussed at the convention aroused considerable discussion.

"Unity of the Spirit" was the first topic. It was agreed that on doctrinal matters our church is quite in agreement. But the problem comes in putting our beliefs into practice.

It was also said that though every Christian has a different personality and there is some strife between individual Christians, it is really quite surprising how we can work together in Christ to produce that which is fruitful.

The second topic was "Immediate Problems and Opportunities in Sunday School Work." Those who took part in this discussion seemed to feel that if teachers went through the effort of visiting in the homes of their students, attendance would be increased.

It was suggested that new teachers might be produced by sending out a "letter of call" to prospective teachers. This would be something like a call letter which is sent to ministers.

The laymen did not enter into the first discussion to any extent. However, the second topic brought forth a response from the lay delegates. It is too often the case at these church gatherings where both pastors and

(Continued on page 13)



THE WEEK AT DANA

your midcontinent college

ILLINOIS REPRESENTATIVE, A FORMER STUDENT SPEAKS AT REGIONAL LSA CONFERENCE

Officers of the Midwest Region of the Lutheran Student Association chose Paul Simon, representative in the Illinois legislature, as main speaker at this year's regional conference held at Dana College the weekend of October 5-7. For Representative Simon it was a homecoming; he was Dana College student body president in 1946-1947.

The delegates from Kansas and Nebraska heard him give three addresses, all of them centered around aspects of the conference theme, "This Nation Under God." He urged Christians to participate in government; it is the duty of the Christian to act, not merely to speculate.

Paul Simon transferred to Dana College from the University of Oregon in 1946. Following his college work, he became editor and publisher of the Troy Tribune, Troy, Illinois, a position he still holds. He served in the Army with the Counter Intelligence Corps along the Iron Curtain. Since then he has traveled in South America to study the economic and political situation there.



Paul Simon

During his first term of office Simon, who is still in his twenties, was picked by the Independent Voters of Illinois as one of the five outstanding members of the Illinois General Assembly. He has been featured in Newsweek magazine in an article entitled "Simon Pure."

In spite of his busy schedule as editor and representative, Simon has time to be active in Christian work and is on several national boards of the Lutheran Church—Missouri Synod, including the Committee on Church-State Relations. He is also a member of the Executive Board of the Lutheran Human Relations Association of America.

The closing service of the LSA regional conference was held Sunday morning at First Lutheran Church. Rev. William Larsen, president of the U.E.L.C. and former director of the Lutheran Student Foundation of Minnesota, preached the sermon. The anthem was sung by the Dana College Choir.

THE LUTHER LEAGUE

John W. Nielsen, Editor

ONE Magazine and Youth Programs Better Than Ever

By Eleanor Bockelman

"One is the magazine I like above all others."

"... it is a great help spiritually ... I wouldn't like to be without it."

"I am a fast reader and I can read ONE in a single evening. I would like it very much if it could be made into a larger magazine."

"We teenagers appreciate having a magazine for our own age group."

"Usually I read it from cover to cover the first day I get it."

"I only wish there could be more in it of what there already is."

It is comments such as these, coming from Luther Leaguers in various sections of the church and country, which encouraged the Joint Youth Publications Council (JYPC) at its recent meeting in Duluth, Minnesota, to make plans for giving readers a better-than-ever magazine.

ONE

ONE is the monthly magazine for Christian youth published by JYPC (pronounced, "gypsy"). JYPC is a council composed of representatives from the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church. The Augustana Luther League also participates as advisory members. The two publications for which JYPC is responsible, ONE and YOUTH PROGRAMS, the quarterly of topic studies and special programs which is mailed to all Luther Leagues, are an example of the fine cooperation which exists between the various youth departments.

Included among the improvements being planned for ONE are an enlarged full-time staff and more pages per issue, thus permitting more of the features leaguers want to read. There will be more articles on subjects of primary concern to youth and more Luther League help and information. It is the goal of JYPC to make every issue of ONE a 52 page issue instead of 40 pages as most of the issues are at present. This will not happen immediately, but will be a gradual process as circulation increases make it possible.

To help finance the improvements and because of increased production costs, the subscription rate of ONE will be increased from \$2.00 to \$2.50 per year, effective January 1, 1957. However, any subscriptions or renewals sent to the ONE office, 57 East Main Street, Columbus, Ohio, post-marked on or before December 31, 1956, will be accepted at the present rate of \$2.00. This means for example that if your subscription expires March 1, 1957, if you send in your check for \$2.00 before December 31, 1956, your subscription will be extended to March 1, 1958, at the old rate. Leaguers are encouraged to take advantage of this saving, and to extend their subscriptions or to take our new subscriptions before the end of the year.

YOUTH PROGRAMS

JYPC made plans for improving YOUTH PROGRAMS also. Luther Leagues have found it difficult to plan their year's programs in advance with YOUTH PROGRAMS being a quarterly. They want to see more topics and special programs before they decide what and how to use them. So beginning with the league year 1957-58 (September 1, 1957 to August 31, 1958), YOUTH PROGRAMS will be an annual publication. It will be mailed far enough in advance so program committees can do their planning before the new league year begins.

At present ONE magazine has its editorial offices in Columbus, Ohio, and YOUTH PROGRAMS has its editorial offices in Northfield, Minnesota. For the sake of being better stewards both of personnel and money, JYPC plans to combine the editorial offices at one location (place to be announced later) and use one staff to edit both publications. The present staff of YOUTH PROGRAMS, Pastor Carlisle Holte, editor, and Mr. and Mrs. Harland Nelson, managing editors, will edit the 1957-58 YOUTH PROGRAMS annual and thereafter the work will be assumed by the new staff.

Present plans are that the new staff, responsible for both publications, will consist of an editor-in-chief, a managing editor, an editorial secretary and a business secretary.

As of September 1, 1956, ONE's first editor, O. Bonderud, resigned his position as editor of ONE to become editor of church school papers for the Wisconsin Lutheran Press (ALC). Mr. Charles Lutz, the associate editor, is serving as acting editor until the new editor-in-chief is installed. Finding a competent, experienced, dedicated editor to replace Mr. Bonderud and assume the added task of editing YOUTH PROGRAMS is one of JYPC's primary tasks at this time. The editor-in-chief must have a theological understanding, journalism

ence, an understanding of and love for youth, and knowledge of the various Luther Leagues and churches which are cooperating in this publication venture. And such a person is no easy task, but one in which J.C. turns to God for guidance and trusts that they will be led to the man whom the Lord has ready for service in this capacity. A call committee has been appointed, and the members of it solicit your prayers in fulfillment of their important task.

When ONE magazine sent out its first issue five years ago it had a paid circulation of 1,298. Now it has a circulation of 17,500 and the ONE office has reason to believe that it will reach a new high of 18,000 within a year. So ONE is growing. More and more leaguers are finding ONE an answer to their need for Christian literature written for teenagers. More and more readers testify that they have seen more of Christ and have been more powerfully challenged by Him because of ONE magazine. It is because of this that JYPC asks for your guidance and His blessing in making ONE better than ever.

NOMINATIONS OPEN

Any leaguer who would like to nominate a qualified candidate for editor-in-chief of ONE may do so by sending the candidate's name, together with his qualifications to one of the following members of the call committee:

Pastor Gordon Smedsrud, Chairman, 2132 Hughes, Ames, Iowa.

Pastor Merton Strommen, 2122 Riverside Avenue, Minneapolis 4, Minnesota.

Mrs. W. C. Bockelman, 54 Garden Road, Columbus 14, Ohio.

It's Oldfashioned

By Howard Clark

A young boy was in a field one day searching for his ball. He moved anxiously among the tall weeds. Suddenly his father, who was a short distance away, ordered, "Dave, don't move."

Instantly Dave stood still. He wanted to keep on searching for his ball, but his dad had said not to move and so he obeyed, though he wondered why.

While Dave was still wondering what it was all about, his dad picked up a heavy stick and killed the rattlesnake that had been coiled, ready to strike Dave. When Dave's father held up the dead rattlesnake Dave understood and was thankful he had obeyed.

Unfortunately the advantage to obedience can't be so vividly illustrated in all our lives. This was the exceptional case. But though obedience is old-fashioned, the same as eating and sleeping are, like them, it's a must.

Should you be impatient of your parents' commands, remember that the Lord Jesus obeyed His Heavenly

Father and His earthly father. He said, "My meat is to do the will of him that sent me" (John 4:34) and he "was subject unto them" (Luke 2:51).

There are scores of reasons why you should obey your parents. In the cold light of fact—as long as they support you, they are entitled to obedience. That's the short of it!

The long of it is that your attitude to your parents proves your degree of faith in God. The Bible is a unit. No verse is any more true than another. You can't logically believe "No good thing will he withhold from them that walk uprightly" (Psalm 84:11) and not grant that "Children, obey your parents in the Lord" (Ephesians 6:1) is also true. If you believe the Bible is a written revelation of the will of God, you will follow it by obeying your parents.

And promptly! Such answers as, "Just a minute," "Pretty soon," "Later," and "After I finish what I'm doing," take the edge off of obedience. May even render it valueless. If mom wants you to come to dinner, she doesn't want you ten minutes later, when the potatoes are clammy.

In most cases blind obedience is not expected of you. Your parents will talk things over with you. This talking-things-over business is important. God's gift of words is one of the great differences between men and animals. True, talking it over isn't equally easy in all households or on all subjects but it is worth the effort. It will help you to put your thoughts and feelings into words. Sometimes when you do, your idea won't seem as important as it did when you brooded over it. Often-times it gives your parents an insight into your problems and they will be more willing for you to do what you want. Even when you don't come to an agreement you'll come to understanding.

When you and your parents are in agreement of spirit, it will be easier for you to obey them, and obedience brings many rewards. One is that the fellows and girls in your own gang will have more respect for you. We all respect someone who does his job well, and a fellow who obeys his parents is doing the job of being a son well. Too, the gang will instinctively realize that if you treat your parents fair, you will also treat them fair.

Obedience trains for leadership. Sounds tricky but it is true. Modern Psychologists have found that the same clear reasoning which prompts one to obey enables one to become a leader. The disobedient and unruly lack the discipline necessary for leadership. Nor is this knowledge new. Even before the time of Christ, Aeschylus (525-456 B.C.) said, "Obedience is the mother of success." And Thomas A. Kempis (1380-1471) said, "No man doth safely rule but that he hath learned gladly to obey."

(From the forthcoming book, *For Fellows Only*, to be printed by Zondervan.)

BY THE FIRESIDE

AUTUMN

Albert Reynolds,

in "Christian Advocate"

Each tree is turning red and brown,
And scattered all the earth around,
It looks as if some artist fair
Has spilt his paints and left them
there.

And in the city—country, too—
Against a pale backdrop of blue,
The leaves are falling—falling fast;
Each autumn breeze renews the task.

It seems that only yesterday
The meadows laughed in happy play
The summer shades, so pure and
bright,
Had seemed so sure, and strong, and
right.

Then trees once green (who can ex-
plain?),
Seemed almost overnight to change
To colors rich in harvest tones,
More radiant than jeweled thrones.

And thus have all the seasons passed;
We can but watch and stand aghast,
Or try, and fail, with bush to frame
A beauty only God can claim!

A STRIKING LIKENESS

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is His living biography, written out in the words and actions of His people. If we were what we profess to be, and what we should be, we would be pictures of Christ; yea, such striking likenesses of Him that the world would not have to hold us up by the hour together, and say, "Well, it seems somewhat of a likeness." But they would, when they once beheld us, exclaim, "He has been with Jesus; he has been taught of Him; he is like Him; he has caught the very idea of the holy Man of Nazareth, and he works it out in his life and everyday actions." —C. H. Spurgeon

... DENYING NOTHING ... BELIEVING NOTHING ...

For twelve years I lived without any faith. Nothing appeared to be sufficiently proven . . . thus I remained, denying nothing, and believing nothing. . . . By what miracle God's infinite mercy brought me back from so far I can only attribute to His unceasing compassion and omnipotence. —Charles De Foucauld

WHAT KIND ARE YOU?

A lot of Christians are like wheelbarrows—it good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites—if you don't keep a string on them they will fly away.

Some are like kittens—they are more contented when petted.

Some are like footballs—you can't tell which way they will bounce next.

Some are like balloons—full of air and ready to blow up.

Some are like trailers—they have to be pulled.

Some are like neon lights—they keep going on and off.

Others are letting the Holy Spirit lead them.

And we would like to add—some are like a good watch—open face, pure gold, quietly busy, and full of good works. —Exchange

OH, FOR A HEART

By Charles Wesley

O for a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy blood
So freely spilt for me!

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

O for a lowly, contrite heart,
Believing, true, and clean.
Which neither life nor death can part
From Him that dwells within.

Three Boy Scouts told the scoutmaster they had done their "good deed" that day.

"What did you do?" asked the scoutmaster.

"We helped an old lady across the street," said the boys in unison.

"Surely it didn't take all three of you to do that?"

"Oh, yes!" the boys said.
Then the smallest added, "She didn't want to go."

THE BRANCH OF HEALING

There is a healing branch that grows
Where every bitter Marah flows;
This is our health renewing tree,
"I am the Lord that healeth thee."

There is an old appointed way
For those who "hearken and obey";
Above the gate these words we see,
"I am the Lord that healeth thee."

There is "an ordinance" that has since Israel crossed the parted flood.
It stands today for you and me,
"I am the Lord that healeth thee."

There is a great Physician still
Whose hand has all its ancient skill.
At His command our pains will cease,
"I am the Lord that healeth thee."

—A. B. Simpson in Alliance Weekly

RULES WORTH HEEDING

Love work.

Turn a deaf ear to slander.

Be considerate in correcting others.

Do not be taken up with trifles.

Do not resent plain speaking.

Meet offenders halfway.

Be thorough in thought.

Have an open mind.

Do your duty without grumbling.

—Marcus Aurelius, in "Your Eyes"

If these are the ideals of a philosopher and Roman emperor, how much higher should be ours who long to Christ!—Selected.

In Chicago, a doctor posts this in his waiting room: "Ladies in waiting room are asked not to change symptoms. It gets the doctor hopelessly mixed up."

POOR DOG

The teacher gave a health talk to her class and warned her pupils not to kiss animals or birds.

"Can you give me an instance of the danger of this, Bobby?" she asked.

"Yes. My aunt Alice used to kiss her dog."

"And what happened?" encouraged the teacher.

"It died."

NOT IF GEORGE IS THERE

An elderly bishop tells this one of himself. His wife had to undergo an operation. In order to be near her he waited in her hospital room. Soon she was brought in from the operating room and began coming out from the effects of the anaesthetic. Her eyes fluttered, and as she opened her eyes she murmured, half-conscious: "Is heaven? Am I truly in heaven?" Then suddenly glimpsing her husband standing over her, she exclaimed, "No, couldn't be. There's George!"

ILLINOIS DISTRICT CONVENTION

(Continued from page 9)

en are present that the laymen seem a bit timid
ficing their opinions during discussions.

the business of the convention had enough discussion
veral points to make it interesting.

was noted with gratification that the home mission
regations at Kankakee, Indianapolis, and Detroit
xperiencing a continued growth.

the office of district secretary was up for election.
Christian Bertelsen was reelected. Mr. Posing of
akee was elected to fill the vacant spot on the
Camp Committee.

nsiderable time was given to the problem of the
ant Hill Bible Camp at Gowen, Mich. The feeling
e convention was that this is a valuable piece of
estate. Therefore the district would do well to ob-
the deed to the property which is in a choice re-
area.

mittedly, the camp has not been well enough at-
ted to make it a financial success. However, it was
that if some improvements could be made in the
ical plant of the camp, the Augustana Lutherans
t be induced to rent the camp for their meetings.
would help the financial situation.

order to obtain the deed to the camp and make
necessary improvements, it was decided to raise
District grant to the camp to \$2,000. Last year the
t totaled only \$1,000.

his larger grant to the camp accounts at least in part
the fact that the district budget for this year will
bout \$550 larger than last year.

ast year all of the congregations in the district met
full quota. We hope that the same will be true this

interest was the question as to whether the district
ner League should be subsidized \$50 by the district.

Several of the pastors argued that already too much
money is being asked from the leaguers as dues. (the
dues per leaguer will be \$4 this coming year.) They con-
tended that with synodical dues being raised, a further
burden should not be placed on congregations by re-
quiring youth to pay such high dues. Furthermore, the
leaguers would not learn to shoulder the responsibility
for their own finances if the district offered them help.

On the other hand, some pastors felt that the grant
to the league was justified. The morale of district lea-
guers might be hurt if the district showed an unwill-
ingness to give them a lift. Dues have been raised con-
siderably since the office of youth director was created
in our synod. This requires additional funds. Since we
subsidize other fields of work in the church, why not
give the youth work a lift for at least a short period.

The grant to the league was finally passed by the
convention.

It is hoped that a field can be found for further home
mission work in the district. With this in mind, \$400 was
set aside.

On Friday night, the church was well filled for the
service which was sponsored by the Women's Mission-
ary Society. Pastor N. B. Hansen came down from his
post in Wisc. to speak at this meeting.

At the Sat. night service the excellent youth choir of
Clifton church sang for us.

Beginning Sat. morning, we were fortunate to have
the able leaders of our synod and seminary present at
the convention. We were given an opportunity to visit
with President Larsen and Dean Jensen. Rev. Jensen
spoke at the Sat. evening service. He told us about the
operation of Trinity Seminary at Dubuque, Iowa. Presi-
dent Larsen delivered the message at the final worship
service on Sunday morning.

All in all this was an interesting and profitable con-
vention. We think that those who might have attended
and did not missed out on a good thing.

FOREIGN MISSION FIELDS

(Continued from page 8)

small, and a small kitchen.
re is very little furniture, few
es, and not many clothes to be
ned, for the children wear lit-
or nothing at all. They even
age without diapers for their
es! They also get by with pre-
ng only two meals a day, be-
e most Africans in our area eat
in the morning and the eve-

ne thing which I'm sure is very
g for them is the custom of
ys" (carrying the baby on the
k). Wherever they go, they take
y along this way—to church,
arket, even to the bush to get
wood—and sometimes the baby

is 1½ or almost 2 years old. Usual-
ly they get a girl of ten or twelve
to come and stay in their homes to
help take care of the children, and
then when the mother is tired of
carrying the baby, she ties it on the
girl's back. It is such a common
sight that even our little girl wants
to carry her doll on her back.


Well, I must bring this letter to
a close. I have enjoyed telling you
a little about our work and those
with whom we work. We hope that
you will continue to remember us
in prayer and also to pray for these
young men in training and for their
wives, that they may grow in the
Christian faith and may be used
by God to bring many of their fel-
low men into the kingdom of God.

May our heavenly Father bless
your work on the home front.

Sincere greetings,
Mr. and Mrs. Donald Wahlgren
Curtis, Carol and Peter

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1956-57 Budget	339317.00	19404.00	143033.00	32103.00	70662.00	7800.00	663
Percentages (approximate)	100 Pct.	.06	.43	.10	.21	.02	

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Per stor Fun
Previously acknowledged (October 1, 1956)	38862.71	2322.04	11963.51	8696.63	8831.01	1364.80	56
Flaxton, No. Dakota, United Lutheran Church in memory of Mrs. Laura Jensen from friends	18.00		5.00		13.00		
Exira, Iowa, Exira Luth. Church, in memory of Mr. Hans Andersen from members of church	3.00				3.00		
Denver, Colorado, St. Mark's Luth. Church given by anonymous	10.00				10.00		
Caruthers, Calif., Our Saviour's Luth. Church in memory of Mrs. Mary Olsen by the Jacob Hansen family	5.00				5.00		
Plainview, Nebr., from Mrs. Will Jensen	50.00				50.00		
Plainview, Nebr., from Mr. Kenneth Jensen	50.00				50.00		
Westbrook, Maine, Trinity Luth. Church, sent by Mr. Keith V. Miller, Treas.	522.19	300.00	22.19	100.00			3
Racine, Wis., Immanuel Luth. Church sent by Mr. Amland, Treas.	1350.00	125.00	450.00	150.00	300.00		
Sleepy Eye, Minn., Trinity Luth. Church, in memory of Hans Pedersen given by friends and relatives	11.50	7.50			4.00		
Fresno, Calif., Bethel Luth. Church, in memory of Mrs. Mary Olsen, Caruthers, Calif.	3.00						
Harlan, Iowa, Immanuel Luth. S. S.	13.55		13.55				
Shennington, Wis., St. Peter's Luth. Church	25.00			25.00			
Sidney, Mont., in memory of Mr. N. H. Rosendahl of Fresno, Calif.	10.00						
Culbertson, Mont., Eben Ezer Luth. Church, \$5.00 in memory of Kristine Hansen of Selma, Calif., and \$5.00 in memory of John C. Johnson, Petuma, Calif.	10.00				10.00		
Sidney, Mont., Pella Danish Luth. Church, in memory of Mr. N. H. Rosendahl, Fresno, Calif., from Mrs. Peter Steffens, Sidney, Mont.	5.00				5.00		
Elk Horn, Ia., Elk Horn Luth. Church	15.00				15.00		
Oshkosh, Wis., Our Saviour's English Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00	5
Norwalk, Calif., Trinity Luth. Church	387.22	23.25	162.62	38.72	81.32	7.74	7
Lynwood, Calif., St. Paul's Luth. Church	561.00	33.66	235.62	56.10	117.81	11.22	10
Northfield, Minn., St. Peter's Luth. Church	800.00	48.00	336.00	80.00	168.00	16.00	18
Morgan, Minn., Bethany Luth. Church	125.00	7.50	52.50	12.50	26.25	2.50	2
Morgan, Minn., Bethany Luth. Church, from Mr. and Mrs. Herb Fixen in memory of Lena Petersen, Chicago, Ill.	1.00				1.00		
Des Moines, Ia., Highland Park Luth. Church	250.00	15.00	105.00	25.00	52.50	5.00	4
Plainview, Nebr., Bethany Luth. Church	5.00		5.00				
Oregon, Wis., St. John's Luth. Church	150.00		37.50	37.50	37.50		3
Fresno, Calif., Grace Luth. Church from Mr. Walter Klinkby in memory of his wife, Mrs. Walter Klinkby and daughter, Bernice	15.00				15.00		
Trufant, Mich., St. Thomas Luth. Church, from Mrs. Ebe C. Hansen, Tabitha Ladies Aid, in memory of Mr. Carl Hansen and Mr. Peter Rasmussen	4.00	2.00			2.00		
Waupaca, Ws., Trinity Ev. Luth. Church	719.19	43.15	302.06	71.92	151.03	14.38	13
Eugene, Ore., from Carrie Hansen in memory of Mrs. N. P. Jensen and Mary Johnson of Denver, Colo.	5.00				5.00		
Dickson, Alberta, Canada, Bethany Luth. Church	145.76	8.75	61.21	14.58	30.61	2.92	2
Milwaukee, Wis., Kinco Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00	3
Total	44832.12	2677.85	14323.57	9300.14	10231.03	1438.56	68

1956 Budget	111144.00	43399.00	16000.00	25000.00	10000.00	16745.00	
Percentages (approximate)	100 Pct.	.39	.14	.23	.09	.15	

SPECIAL MISSIONS

	Total (Where Received)	Foreign Missions 1956 Needed	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	Other Mission
Previously acknowledged (October 1, 1956)	58156.33	2462.10	17915.11	10362.14	10520.73	6493.97	10100.90	271.38
Poy Sippl, Wis., First Luth. Church, sent by Mr. Marvin Carpenter, Treas.	23.68				23.68			
Flaxton, So. Dak., United Luth. Church in memory of Mrs. Laura Jensen, from friends	7.00				7.00			
Sleepy Eye, Minn., from Mrs. Kirstine Knudsen in memory of her husband	500.00	100.00	100.00	100.00	100.00	100.00		
Plainview, Nebr., from Mrs. J. Will Jensen	50.00		50.00					
Plainview, Nebr., from Mr. Kenneth Jensen	50.00		50.00					
Milltown, Wis., Milltown Luth. S. S., sent by Mrs. Fred Christopherson, treas.	36.70		36.70					
Audubon, Ia., Eben Ezer Luth. Church, given by Mr. Martin Rasmussen	10.00	10.00						
Racine, Wis., Immanuel Luth. Church, sent by Mr. Amland, Treas.	661.00	661.00						
Racine, Wis., Immanuel Luth. Church, sent by Mr. Amland, treas.	50.00	50.00						
Racine, Wis., Immanuel Luth. Church, sent by Mr. Amland, treas.	362.62		90.66	90.65	90.65	90.66		
Racine, Wis., Emmaus Ev. Luth. Church, sent by H. E. Lund, treas.	15.00						15.00	
Racine, Wis., Emmaus Ev. Luth. Church, sent by H. E. Lund, treas.	10.60						10.60	
Fresno, Calif., Bethel Luth. Ladies Aid, sent by Mrs. Anna M. Jensen, Treas.	40.00		10.00	10.00	10.00	10.00		
Calgary, Alta., Can., Sharon Luth. Church, from Church offering, \$35.60, given by Mr. and Mrs. Jim Paulson in memory of his father S. K. Paulson \$10.00	45.60					45.60		
Blair, Nebr., First Luth. Church, from the Junior Girl Club. For Rev. Moreck's translation work in So. American Mission	41.59		41.59					
Cedar Falls, Ia., Nazareth Luth. Church	204.10	204.10						
Ferndale, Calif., Our Saviour's Luth. Church from a member in memory of John J. Hansen	5.00		5.00					
Elk Horn, Ia., Elk Horn Luth. Church	10.00							
Sleepy Eye, Minn., Trinity Luth. S. S., Mission work by Miss Rhode	21.63					10.00		
Norwalk, Calif., Trinity Luth. Church	51.89	51.89				21.63		
Northfield, Minn., St. Peter's Luth. Church	215.07	215.07						
Lake Forest, Ill., From Mrs. Chauncy Hutchin in memory of Lene Petersen of Chicago, Ill.	15.00		15.00					
Fremont, Nebr., First Luth. S. S.	30.00					30.00		
Fresno, Calif., Grace Luth. Church, sent in by Mr. Walter Klinkby, in memory of his wife, Mrs. Walter Klinkby and daughter Bernice	15.00					15.00		
Selma, Calif., Pella Ev. Luth. Church	41.15					41.15		
Racine, Wis.	10.00		10.00					
Total	60678.96	2622.10	19083.87	10734.39	10745.06	6865.00	10312.16	286.38

Received with thanks.

Blair, Nebr., October 6, 1956.

P. V. Hansen, Treasurer

EDITORIALS AND COMMENTS

(Continued from page 3)

activities of the Church would be under the Board of American Missions and that would restrict similar plans by the constituent synods. These synods shall engage in further synodical fund-raising efforts for church extension loans, but rather lend themselves to increased benevolence participation in the whole program of the church.

AND NOTES

(Continued from page 2)

to serve as reminders to remember Miss Nissen in prayer. Report on the "Women of the Year" Plan was given and several told how it was working very well in their congregations. Program material for the local society was discussed. We urge all societies to use the new Bible study "By the Riverside" which has just been published and can be ordered from the American Publishing House at Blair. U.S. Circuit Rallies were discussed. Our Savior's Lutheran Church at Blair will have a Rally in the spring including the societies in East Nebraska. A Rally including the societies in Central Nebraska will be held at the new St. Mark's Lutheran Church at St. Paul. We encourage all societies to attend these Rallies to learn about the work of the W.M.S. and have Christian fellowship with one another.

Mission Service with Mr. Gora as speaker was held Friday evening at Christ the King Lutheran Church. An offering of \$105.26 was received which was given to the Sanction Field after a gift of \$50.00 given to Mr. Tudu.

Breakfast was held Saturday morning at St. Mark's Lutheran Church at Hoffmann Heights. Mrs. Tange opened with prayer. Mrs. Bagger introduced Mr. Gora who again brought an inspirational message.

Nebraska District thanks Mrs. Meyer who has served the past terms as president.

Mrs. Archie Madsen, Secretary

ILLINOIS DISTRICT W.M.S.

19th annual meeting of the Women's Missionary Society of the Illinois District was held Sept. 14th, at Zion Lutheran Church, Clifton, Illinois.

President, Mrs. Martha Hagen, presided at the meeting to order. A word of welcome was given us by Mrs. Rasmussen, president of the Ladies Aid.

The executive board presented these recommendations:

that our project goal be increased to \$600.

2. that the \$600 be divided as follows:

- a. \$150—Pleasant Hill Bible Camp (recreational department)
- b. \$150—Home missions
- c. \$150—Japan Missions—for a native Bible student.
- d. \$150—South American Missions

Both recommendations were made into motions and accepted.

The following additional motions were made and carried:

1. that a love gift of \$25.00 be sent to Mrs. Inadomi.
2. that the surplus from the 1956 project fund of \$50.50 be sent to the Eben Ezer Mercy Institute, Brush, Colorado, for the elevator fund.
3. that our Friday evening offering be divided:

- a. one-half to foreign missions
- b. one-half to synodical W.M.S.

4. that we take the expenses for our Friday evening speaker out of the general treasury.

5. that Mrs. Aaron Christiansen be appointed delegate from the Ill. Dist. W.M.S. to the synodical convention next year with Mrs. Irene Christensen as alternate.

6. that \$25.00 be given our representatives to synodical convention.

The newly elected officers were:

President—Mrs. Martha Hagen, Chicago, Ill.

Secretary—Mrs. Ruth Groh, Greenville, Mich.

Statistical Secretary—Mrs. Edith Bertelsen, Kankakee, Ill.

Auditors. Mrs. Estella Johnson, Kankakee, Ill.

Mrs. Esther Tambling, Clifton, Ill.

Vice-president (appointed by the executive board)—Mrs. Oliver Rasmussen, Clifton, Ill.

The meeting adjourned by all uniting in singing, followed by the Lord's Prayer.

A fine banquet dinner was prepared for all Friday evening, held at the local school gymnasium. Rev. E. Eskildsen of Indianapolis, played piano selections and Mrs. Robert Holmstrom of Kankakee sang a lovely solo accompanied by Mrs. Edith Bertelsen. At this time we had the installation service for the new officers.

The Friday evening worship service was sponsored by the W.M.S. and was highlighted by the presence of our

The Board of Parish Education also asked the delegates to approve the establishment of Christian day school from the first to the eighth grade.

The constitutional changes toward more central authority will change the structure of the U.L.C.A. to be more like the structures of the other Lutheran bodies in the land. The districts of the other Lutheran bodies do not have the power that the synods of the U.L.C.A. have.

speaker, Rev. N. B. Hansen, pastor at Poy Sippi, Wisconsin, and Chairman of the Board of Foreign Missions. After a vocal solo, he was introduced by Mrs. Frances Jorgensen. Pastor Hansen spoke on the "Urgency of Foreign Missions." He said that God did not give us the light of the world to keep to ourselves, but that we should spread the Gospel far and wide. The time is coming when the doors to missionaries from America will be closed. It is urgent that while we can, we must teach the native people to carry on the work of the Gospel. We need to do this work for our own good, as well as theirs, for we are God's fellow workers. If we are to be a living church we must be an active church. An idle church is a dying church.

The evening offering amounted to \$116.00.

Pastor Axel Andersen gave the benediction and the service ended.

Respectfully submitted,

Mrs. F. F. Busch,

Secretary, Ill. District W.M.S.

1956

HOUSEKEEPER NEEDED

LeRoy Grammes, a member of Trinity in Norwalk, California, is in need of a Housekeeper, having lost the wife a year ago by death. One who would love to care for the younger children and who likes to cook, is needed. Room and board plus salary. Address: 12817 El Moro Ave., Norwalk, Calif.

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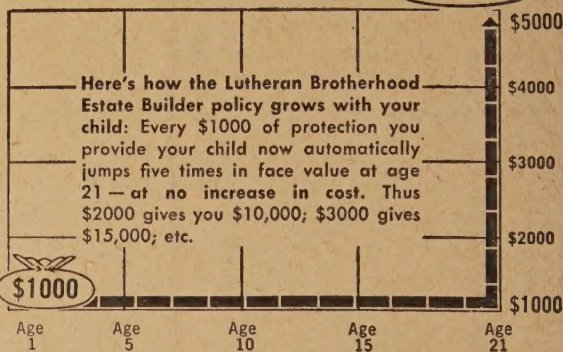
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